Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Vol. V. APRIL, 1901. No. 4.

THIS is the Father's will which hath sent me, that of all which He hath given me, I should lose nothing, but should raise it up again at the last day. *John 6:39.*

Easter Bells

Near cathedrals or churches which have fine peals of bells, when the snow is falling heavily, the chimes come to us with a muffled sound. So the Easter bells may be muffled at times, the hope of immortality in them dim. But in spite of this we see the way of Life stretching upward from the Sepulchre, and we are sure that Christ has trodden it — and all is well.

Bishop Alexander.

510 Tremont Temple
Boston

"Topics for 1901."

JANUARY.
Cuba and Porto Rico.
FEBRUARY.
Alaska
MARCH.
Southern Schools.
APRIL.
Chinese in America.
MAY.
Our Home Mission Field.
JUNE.
Anniversary Echoes.
JULY.
Mexico and New Mexico.
AUGUST AND SEPTEMBER.
Temperance and Home Missions.
OCTOBER.
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Mormons.
DECEMBER.
The Outlook.

HOME MISSION ECHOES.

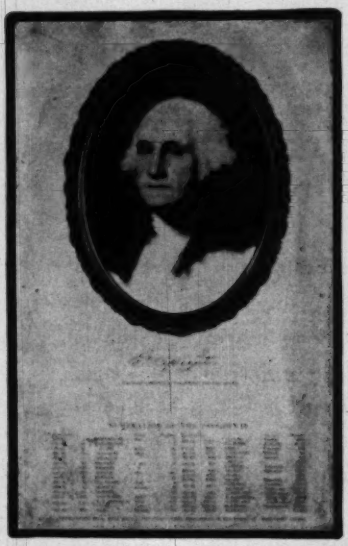
This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor and Mrs. Jas. McWhinnie, assistant editor. Rev. H. L. Morehouse, D. D., has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

Note the remarkably low terms: Subscription price per year, twenty-five cents. Five copies and upwards to one address yearly, twenty cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

HOME MISSION ECHOES will be sent to all subscribers until ordered to be discontinued, when all arrears must be paid.

All monies and letters pertaining to subscriptions should be sent to Gertrude L. Davis, Business Manager of HOME MISSION ECHOES, 510 Tremont Temple, Boston, Mass.



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In order to increase the circulation of HOME MISSION ECHOES, one copy will be sent FREE to any person sending a club of five, and one dollar, these all to be sent to one address.

HINTS AND HELPS

Suggested Program for April. Subject: "Seven Ages of the Chinaman in America."

BELIEVING that comparatively little is known of the real life and personality of the Chinese among us, whose stolid features reveal so little of their feelings within, this program has been prepared as an introduction to the American Chinese, Christian and pagan, from his entrance upon the stage of life to his exit.

Devotional Exercises consisting of hymns, scripture, and prayer that our eyes may be opened to the conditions and needs, and our hearts stirred to relieve them.

Recitation. "Queer Customs," by a little girl.

Five minute papers. The American Chinese as

1. The Infant.
2. The Youth.
3. The Lover.
4. In the Home.
5. In Business.
6. In Religion.
7. In Death.

Solo. A Lady.

Offering.

Hymn.

If desired a Chinese Tea may be served, consisting of Chinese tea, nuts and confectionery, and odd cakes. This will be more pleasing if the attendants are in costume, the rooms decked with lanterns, and made fragrant by burning joss sticks.

References to literature: leaflets on the Chinese work. Chinese numbers of the "Home Mission Echoes," to be obtained of Mrs. James McWhinnie: and the books "Chinese Characteristics" and "Things Chinese."

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Tennyson.*

Vol. V. APRIL, 1901. No. 4.

Editorial.

THE following letter from Rev. W. R. Campbell, of New York City, should be an inspiration to the readers of HOME MISSION ECHOES. Mr. Campbell has been a pastor in Utah, and also editor of the *Kinsman*, an Anti-Mormon paper, published in Salt Lake City. When in Utah, in 1898, we visited the office of the *Kinsman*, and learned something of the difficulties which the editors of the paper experienced in educating public sentiment in that section. Mr. Campbell was convinced that nothing could be accomplished without legislation, and has returned to New York with the purpose of arousing the people of the East to a real appreciation of the present situation in the Mormon States and Territories. As the last Congress was unable to take up the Constitutional Amendment, it must now go over until another year. Will our readers observe what Mr. Campbell says concerning this work? Begin at once to roll up petitions. Let the Baptist women of New England do their part in this coming struggle for purity of the home. Polygamy is one of the evils which our missionaries among the Chinese have to meet constantly. In dealing with this question, we not only set the seal of a nation's disapproval upon the Mormons, but also upon all nationalities who are living in violation of the laws of God and man. M. C. R.

DEAR MRS. REYNOLDS:

Before answering your letter, kindly permit me to congratulate you upon the splendid work which HOME MISSION ECHOES is doing in the cause of the amendment.

I began my fight a year before Roberts was elected to Congress. I know what the condition of public sentiment was at that time, and I have had my eye upon the whole field ever since. I know just how public sentiment has been developed, and I know just who has been the means of such development in every section of the country.

You will, therefore, understand that I know what I am talking about, and I want it to be known as widely as possible that no agency in the country deserves more of the credit for what has been accomplished than does HOME MISSION ECHOES. I do not mean simply the good intentions of its management, but I am confident that, if there were any way of actually measuring the amount of good which has been done for the cause by each agency which took part in the work, it would be seen that HOME MISSION ECHOES stands second to no agency in the country.

I am not underestimating the great work which has been done by the press in general, nor am I unmindful of the well-nigh unlimited power of the great daily papers; but I remember well that the work of such agencies has been so largely spasmodic that no permanent good would have come from their efforts had it not been for the steady and consistent efforts of such papers as the ECHOES. Many a time when I felt discouraged at the apathy of the secular press, and of the greater portion of the religious press, too, I am sorry to say, I have turned to HOME MISSION ECHOES for new inspiration, and have received it in such measure as to enable me to say, "There is still hope that our efforts to educate the country upon this important question may be ultimately crowned with success."

I do hope that every Christian church and society will get right down to work this spring, so as to roll up petitions and resolutions that will snow Congress under when it meets again, which may not be until the regular session on the first Monday in December; but we want to have the work done already to present at any time. If we could have begun the past session with as much interest as was developed by the end of the session we could have secured favorable action this time. The trouble is that too many of the people waited until fall to begin work, and then by the time they were in motion there were too many other things ahead of us. I have spent two winters in Washington, and I have learned that nothing goes through Congress these days on its merits. Everything has to be worked through with the hardest kind of effort. Those who begin their campaign upon the new Congress now will have a chance to win, no matter whether they have a good cause or a bad one; but those who wait till fall will lose, even if they have the best possible case. Please inform the ECHOES readers that this is a *new* Congress, and that all who signed petitions to the last Congress must sign *new* petitions to the *new* Congress if they wish their voices to be heard.

March 9, 1901. W. A. CAMPBELL.

Annual Meeting.

THE Twenty-third Annual Meeting of the Woman's American Baptist Home Mission Society will be held in the First Baptist Church, Concord, N. H., on Wednesday and Thursday, May 1 and 2, 1901, beginning at 2 P. M. Wednesday, and closing Thursday afternoon.

The Workers' Meeting will immediately precede the first session of the Annual Meeting, and will be held in the same church, Wednesday morning, May 1st, at 10 o'clock. Lodging and breakfast will be provided free for all delegates. A caterer will serve meals (dinner and supper) at his restaurant near the church, for twenty-five cents per plate.

All persons wishing entertainment should apply to Mrs. J. E. Randlett, 84 1-2 School St., Concord, N. H., giving their names and addresses, and the time of their arrival, if possible.

Board at Eagle Hotel at $2.50 to $3.00 per day. Hotel Wardine, $1.50 to $2.00 per day. Reduced rates return tickets will be for sale at the principal stations of the Boston and Maine Railroad.

GRACE COLEMAN LATHROP, *Clerk.*

Chinese New Year.

JUST now the one thought in the minds of the Chinese is their New Year.

I purposely stay from some of the homes to keep from seeing the idolatry carried on in them. Women will seem to be *almost* persuaded to accept Christ, but when the New Year comes they either stifle their consciences or forget the truth entirely. They seem to enter into the New Year festivities with as much zeal as they ever did. My heart often sickens as I think of it all, and sometimes for a moment, only for a moment, I wonder if any good is being done among them.

Let us not judge these heathen sisters too harshly. Our Father knows how they have been trained in the wrong until idolatry is a part of themselves.

Let us continue to work for them and love them and pray for them, and in His time the fruit will surely come. The most interesting feature in the school at present is the weekly prayer-meeting. For years the boys and I have turned our school into a prayer-meeting at 8 o'clock Friday evenings. For the last three weeks white people of our neighborhood have come in, and last Friday evening two of them said they wanted to be Christians. We have invited the neighbors to meet with us once more, and after that they will probably meet in another home, while we continue our meetings in Chinese. Our pastor is appointing many prayer-meetings over our town, and we hope for great results.

Two of my pupils, one a young boy, the other a man over thirty, say they love Jesus and want to be Christians, but they don't seem to realize that they must be born again.

Do pray for them, and for me. S. E. STEIN.

Chinese Mission, Fresno, Cal.

Sold at Open Auction.

FIVE Chinese slave girls were sold at public auction in Frisco's Chinatown Saturday, as publicly as though they had been in Canton, where such human slavery is a recognized institution.

These girls were the property of Gong Gow, an old Chinaman who has for years kept one of the disreputable dens in Chinatown. He wanted to go back to China, so he advertised the furniture and chattels of his establishment at auction.

According to Chinese customs, creditors of Gong appeared and pasted bills on the door of his place, specifying the claims. Every Chinaman who bid at the auction agreed to pay the claims against the girl he fancied.

When the sale began there was a large crowd. The girls were exhibited, and the auctioneer enumerated their good points. They stood stolidly by, as they were used to such proceedings, having been sold in Canton before they were brought here.

They fetched fancy prices, as the restriction act is so rigidly enforced now that it is difficult to get pretty Chinese girls into the country. They sold at from $1,700 to $2,500 each, and they were at once removed to the quarters of their new owners, who will begin to draw a large revenue from their earnings.

The place where they lived is to be occupied by the Canton Merchants' Club, as well as a gambling resort with eight tables and very beautiful furniture and artistic decorations. — *Boston Herald.*

Rescue of a Child.

"THE Occidental Board made a rescue a few days ago through Miss Cameron. A little girl twelve years old, who has been in our Occidental school, and a member of the Chinese Church Sabbath School, was soon to have been sold by her parents. Her father has sold several young girls on the block recently, one of his daughters among them. Her teacher went with Miss Cameron and an officer from the Humane Society for Children; also several policemen were detailed. Word came to our Executive Committee while in session, as the party left the Home. All business was dropped, and each member offered prayer for the safe bringing home of the child. The Ministers' Union in the chapel prayed also, by request. Very soon Miss Cameron thrust open the door, exclaiming, "We've brought the child home." It was a happy moment, and all were grateful to God for this favor." — *Exchange.*

Help To-day.

AND still beyond your household duties reaching,
Stretch forth a helping hand,
So many stand in need of loving comfort
All over this wide land.

Perchance some soul you aid to-day to-morrow
May with the angels sing;
Some one may go straight from your earthly table
To breakfast with the King.

—*Harper's Bazar.*

From Butte, Montana.

I WILL send a few words to you to-night, and let you know that we are still at work. The Chinese New Year has come once more, and nearly every one is celebrating. Our school closed with a good attendance and interest. I went to the Joss House Sunday, and after waiting a short time saw several bring their sacrifice and worship before the idol. How can we be listless with the ignorance and superstition around us? And yet there are so many church members who give themselves up entirely to fashion. Card parties, teas, dances, etc., require all their time. As several of us went through Chinatown calling last evening we were royally entertained on every side. All the houses were opened to receive their friends, and candy, fruit, nuts, etc., were given unstintingly. I almost felt ashamed to think I was an American when people of all ages and descriptions would crowd and jostle over everybody and everything in order to help themselves to all they could. I think the Chinaman is patience personified as nearly as we will find it on this sphere. We teachers are invited to dine at the Mission to-morrow. Would you not like to be here and go with us? One of our man, Hum Ep, starts for China Thursday. He expects to be gone a year. We have sent a large package of Sunday school cards by him that were sent us by the Providence missionary society. Hum Ep is a great help to us in our singing, and we will miss him greatly.

We feel much encouraged to see the members increasing in school. As we gather around the table to study our Bible lessons the chairs are now occupied far out into the room.

Our Japanese still come and seem to enjoy their studies. As one of the teachers remarked: "What an opportunity two great nations represented to work with."

Friday evening. Our letter is not finished and it is nearly time for school again. I believe I never spent a more pleasant evening than last Wednesday with the mission pupils. The table looked so pretty and everthing was served with such a nicety that it was a treat to be there. There were seven teachers there, four being absent, and about thirty of the scholars. We were served with ten courses, a part of them being Chinese and a part American style. After dinner we had music until we felt obliged to go, at eleven o'clock. I will send you one of the napkins similar to those we had. There were no two alike.

MRS. WHITMORE,
(per Chin Git).

CHINESE WOMAN IN SACRAMENTO, CAL.

Jesus Man Now.

I HAVE delayed writing to you, thinking the boys would have their letters ready. They have been talking about you a great deal of late, and thinking what they should say to you in their letter, and how they would express themselves. But fearing you will think we have forgotten you, I will just send you this little reminder.

Our school work is moving along so nicely. Two new boys have just joined the young men's association, which is always the first step out of heathenism.

Our missionary, Lee To, left us last week again, also Gee Sam, one of our standbys. He left for a trip to China to see his family. He said to tell them of the Jesus' doctrine. He said to me: "Teacher, I must go. I got a letter from my family so long (measuring on his arm). She (meaning his wife) say I stay so long in that country. She say, what for? Yes, marry another wife. I know — I know you want 'em two wife. He say I must go and tell her I am Jesus man now, and Jesus man one wife, no more. She no 'fraid me now. I so glad I am Clistian."

I know full well these words will bring as much joy to the hearts of all of you as they do to Mrs. Nelson and myself. Could you see the changes that take place in many of these with whom we labor you would rejoice with us.

Sacramento, Cal. ELIZA WILLSIE.

From Our Chinese Friends.

NOTE. — We are very glad to give our readers letters from two of our Chinese pupils. Such words from those who have once been in darkness, should encourage and help us. M. C. K.

I WILL write a few words to express that which my tongue cannot. I am so grateful to all of you, dear friends, for your kindly sympathy and your work in established the school in this city continue many years. That helps our countrymen very much indeed.

Our teachers have patience doing such good works in our school. It does bring us within reach of the Gospel, which in many cases proves the power of God unto their salvation. We are so thankful for what we do understanding little of the Bible that guides us in the good way to believe and follow the footsteps of the Saviour. Now we have a nice Mission chapel been all done. It seems the school be grown larger in numbers, and three weeks ago one of our schoolmates gave his heart to Jesus and was baptized. JUNG SAM.

Butte, Montana.

I AM taking much pleasure to write this letter to you, because you love the souls and support the Mission to save the souls of the Chinese. Though the gospel preached everywhere in the United States, I believe, you know the foreign people are not easy to understand the language the minister to spoke the mystery salvation free gift by our Lord Jesus. Some time ago I expect to find out the Western people to worship God. When I went to the church I cannot understand what they meant. More than two year ago I got in the Mission taught by Miss Willsie, and Mrs. Nelson teach me the word of God and explain how to worship Him. I was born in heathenism. How happy I am to be saved! Since I was converted I cannot forget my people; they still live in the darkness. May the mighty Father lengthen my life. Brother Fong Hymn and I will go home to tell the good tiding of our Lord Jesus. May the Lord answer your fervent prayer. Our Mission much improve. We have good many young men to stand for Christ, and taking deep interest. We desire to thank you for your kindness had done for us. May the grace of our Lord Jesus be with you all. Yours respectfully,

Sacramento, Cal. FONG SHON.

From Utah.

IT is encouraging to learn that there is *one Mormon* conscience.

Direct information comes that Major John M. Higbee is suffering terrible remorse for his part in the Mountain Meadows massacre. This subject is his constant theme, and he has no peace, for that awful tragedy is forever before him, and those faces of mothers, young women and children are forever pleading for mercy, who instead of compassion received the rifle bullet to the heart, the bowie-knife to the throat and the tomahawk to the brain. Fit service, indeed, for barbarous Indians, to whom it was charged; but it was proved to be a Mormon scheme from start to finish.

Bishop John D. Lee, who suffered the death penalty for his part in this most horrid crime of the age, tells us in his confession that Major Higbee gave him (Lee) orders for the massacre, and that Higbee took part in the same.

A Christian friend of the writer of this article has just returned from a visit to Mountain Meadows. He says: "That once favored spot which bloomed with beauty and fertility is now but a barren waste. All is dry, and sear, and dead. And to add to the gaping horror, and as if God would put his seal of judgment upon it, there came from a new and unexpected source a terrible torrent, carrying everything before it and cutting a broad, deep channel, and carrying away a part of the stones which marked the spot of the unfortunate sleepers."

God's retributive justice seems haunting the spot as if weird messengers had come from the lower regions before their time to claim the perpetrators of this dastardly crime, that they might have a foretaste of that which is in store for them. A group of Mormon houses at the Meadows has been deserted as the result of their superstitious awe at what has occurred. May the God of justice still press the electric button until it can be said of a truth: *There is a Mormon conscience.*

A skeleton was recently unearthed at Springville, a place noted for Mormon murders. Not long ago two skeletons were found under an old adobe house. In passing these old houses it is often asked: "Is there a skeleton under this old adobe, hidden away?" Skeletons are often unearthed, but the saints only discover in it an Indian burying ground. These skeletons, so frequently found, help to confirm Lee's confession when he tells how a young man disappeared: "The *authorities* decided to have the young man killed, so they called two of Bishop Dame's Destroying Angels, Barney Carter and old man Gould, and told them to take the cursed young Gentile *over the rim of the basin*." And they took him over, and Lee gives the details, with numerous other cases.

Did not the same spirit exist to-day, we would refrain from giving these details to refresh memory. It is true that the "faithful" are waiting, like the Turk, for the power and authority from God, but through the priesthood, to be turned loose on the Gentile world and overcome it by bathing the sword of God and the sword of the Mormon church in human blood. OLD RESIDENT.

From Mexico.

ENCLOSED you will find my report for the month of January. Two of the girls who left school did so because we did not allow them to raffle anything in school; they wanted to raffle dolls and toys among the children, and I told them it was wrong. They got angry and sent word they were going to another school, "El Sagrado Corazon de Jesus," "The Sacred Heart of Jesus," where raffling was permitted.

The teachers in some public schools will raffle things themselves, thus teaching the children to gamble at an early age.

Miss Maria Westrup and I have gone out visiting lately.

An old lady, grandmother of a little girl in school, was very glad to see us; she said she never had any callers, and that she "could draw a line in the water" on account of our visit. She took us into a tiny little kitchen, where she was making "tortillas," and insisted on our having some, for she had nothing else to offer us. Another woman said she was so satisfied with her daughter's progress in our school; that the child had so much interest that she was always repeating her lessons even while she was at play.

We enjoy going out, as we have different experiences with people, and also have opportunities of talking about the gospel.

ORELIA ROCHA.

Monterey, N. L.

Politics in North Carolina.

THE past two years have witnessed political disturbances in the State of North Carolina possibly excelling the shameful occurrences which took place during the Ku-Klux period. Old men who went through the Civil War, and who know when men of strong nerve and courage feared to stay at home, but lived under the open sky in forest and swamp, attest that the difference between the races was not even then so intense and acute as it has been in the period under consideration.

This has been a period of political turmoil and revolution, when politicians, greedy for office, basely resorted to the vilest measures to gratify their inordinate ambition and lust for power. By a combination of the dissatisfied elements of the Democratic party with the Republican party, the latter being composed largely of negro voters, the regular Democratic party was defeated, and the offices of the State passed into other hands. This change was distasteful to the defeated party, and a campaign of abuse, slander, and disgrace was begun, and the extent to which it was carried baffles description. The negro was the target, the paramount issue of Southern campaigns. The only subject discussed was "White Supremacy *versus* Negro Domination." This subject was discussed day and night without ceasing in every city, town, village, hamlet, school-house, and cross-road, until the passions of the people were inflamed beyond control. And every newspaper in the State, with but few exceptions, laden daily and weekly with abuse, slander, and unjust charges, vied with each other, making incendiary remarks and inflammatory charges against a weak and helpless people, and nothing was left undone to madden the races into a riotous attitude toward each other. The situation became desperate, and firearms were brought into the State and distributed among the white voters, to frighten the negro voters into silent submission. Worse still, in certain sections bloody threats were made, and colored leaders were driven from the State by lawless bands of "red shirt" men, who despised right and defied law.

Our white people — and we pity them as well as ourselves — were excited and frenzied over the magnified theory of "white supremacy," just as if color represented ability and character. This theory as interpreted by the stump speakers contemplated (1) That all the offices of the State shall and ought to be filled by white men by virtue of the color of their skin; (2) That a white man is by nature superior to a negro, — claiming that an ignorant white man is superior to an educated negro; (3) That his right to rule is divine; (4) And that the negro must be forced to recognize and acknowledge this natural superiority of the white man for his own best interests.

"Negro domination" was simply a delusion, a ghost, a nightmare, designed simply to solidify the white vote. Except in a very few localities, the negroes are in a hopeless minority, and have neither the disposition or inclination to rule white men. It is true that now and then a negro would secure an office; but what of that, if he is capable and otherwise worthy? Is he not a citizen and a voter?

We have no apology to make for incompetent negro office-holders, for corrupt and vicious characters, and for lawless "brutes;" these ought to be denounced, of whatever color. Character alone should be the test of manhood, and not color. The white people, brave, intelligent, and religious, vastly in the majority, have resorted to contemptible measures to humiliate the race and blunt their rising ambition. "Jim Crow" cars have been put on the railroads, separate waiting rooms in the depots, and the climax of injustice has been enacted into a law, the disfranchisement of honest negro voters. To disfranchise the race an amendment has been adopted, which is an undisguised effort to divest the negro of the most sacred privilege of a free and sovereign citizen. The law allows all persons the right to vote whose fathers and grandfathers voted prior to 1865, — a privileged class; and others seeking franchise rights must be able to read and write any article in the State and Federal constitutions to the satisfaction of a partisan registrar. In addition to the examination mentioned, other minor restrictions are tolerated, to allow registrars full power to reject all applicants whom they will. This high-handed injustice was practised during the two previous elections. Good men, loyal citizens, and owners of splendid real estate were not permitted to vote for trifling reasons, and on applying were turned off with contemptible oaths.

The Southern white people, many of them, have many admirable traits; but they are sadly wrong on this race question. They are mistaken and deceived, and refuse to be advised. The negro is not seeking social equality, or asking for class legislation. He begs only for an even chance in the race of life — a man's chance to live. He appeals for a fair election law fairly administered, let the requirements be educational or property.

The negro is patient, forgiving, and kind; but he knows well when he is wronged, and feels the insult keenly. He submits, but with deep-rooted protest, to the wrongs which he is now made to suffer. He is weak and handicapped, and being unable to defend himself, he hopes for relief in the near future. The race question will be settled and must be settled, and settled according to God's plan. His plan is right. Unjust laws only aggravate the situation without settling the trouble. The race is here and here to stay, problem or no problem. The Christian citizenship of the nation without delay should demand that strict justice be done in our case, and that we be permitted to enjoy our "unalienable rights" unmolested, and abide the consequences — "the survival of the fittest."

Winton, N. C. C. S. BROWN.

American Baptist Home Mission Society.

Editorial Notes.

THE sixty-ninth annual meeting of the American Baptist Home Mission Society will be held in Springfield, Mass., beginning Thursday evening, May 23d, and closing Friday evening, May 24th. The four sessions will be full of good things.

THE question is frequently asked: Who may participate in the deliberations of the Society? The answer to this is found in Article III. of the Constitution, which reads as follows:

"The Society shall be composed of Annual Delegates and Life Members. Any Baptist Church in union with the denomination may appoint a delegate for an annual contribution of ten dollars, and an additional delegate for each additional thirty dollars. Fifty dollars shall be requisite to constitute a Member for Life."

IT would be difficult to find a more democratic basis of membership than that of the Home Mission Society. The fundamental theory in all benevolent organizations is that they shall be managed by those who are sufficiently interested in their work to contribute thereto. It would seriously grate upon the sense of propriety and justice to say that those who give nothing for these purposes should have an equal voice with those who give — in other words, that they should decide how other people's gifts should be used. For the small sum of ten dollars contributed to the Society any Baptist church may appoint a delegate to its annual meeting, and an additional delegate for every thirty dollars more. The aim is to secure as large a church representation as possible, and thus bring the churches and the society in direct relations with each other. This is as Baptistic a method as any of which we have knowledge.

A DECIDEDLY *anti-bellum* state of affairs was discovered by a South Carolina grand jury last week. On five plantations in Anderson County negroes were being worked practically as slaves, and subjected to the brutalities of the stockade and the whipping-post. Unscrupulous men had persuaded them to sign contracts for labor, which deprived them of all liberties. These contracts were transferred to other parties, who enforced them with brutal severity. The judge commended the action of the jury, and declared that the perpetrators of the outrages would be punished without Federal intervention.

News and Notes.

SWEDES. — Rev. Wilhelm Kohln, of Meriden, Conn., writes: "The beginning of this century has been blessed by the Spirit, and on the 24th of February I had the pleasure to baptize six converts. This baptism was attended by at least two hundred and fifty of our Swedish people. We have also meetings in Wallingford and Southington."

Indians. — Rev. F. L. King, of Geary, Oklahoma, writes: "During the last three months the Arapahoes have shown a kinder spirit to Christian teaching than has been shown for six or eight months. Several times they have invited me to preach to them, and in no case did they refuse to listen, as was the case a few months ago."

Italians. — "In January of this new year three men were baptized. The two Sunday schools are well attended; our meetings are increased with new friends; the brethren have been pacified, and they are working with me harmoniously. I hold six meetings weekly; Wednesday, Thursday, and Friday we have prayer-meeting and Bible study, and three preaching services on each Sunday. Very soon we will organize an 'Italian Baptist Society of Mutual Aid' in the hall of the Italian Mission, to interest its members to propagate the Gospel of Salvation among our Italian people."

V. D. DOMENICA.

Mexico. — Rev. W. H. Sloan says: "On the last Sunday of the year I baptized a young man whose wife and parents are very fanatical and disposed to make trouble for him, but he has witnessed a good confession, and is giving every evidence of a thorough work of grace in his heart."

Mr. Sloan is printing his Spanish Concordance of the Bible. He has finished it as far as the letter "H," making already five hundred pages. The volume, therefore, will be about fifteen hundred pages. He greatly needs funds to enable him to complete it.

Porto Rico. — Rev. A. B. Rudd writes that the church at Ponce has found a temporary home in a hall which accommodates about four hundred people, and which has been filled with attentive listeners. The purchase of a site and erection of a house of worship are the great needs of the hour.

Rev. H. P. McCormick, of San Juan, writes: "A priest was baptized by me a fortnight ago in San Juan. He is a thoroughly converted man, and worked for a while in Vene-

zuela, where he first heard the Gospel. I have strong hopes of having another soon with us.

"I got my cemetery bill through the legislature, but it was just impossible to get the bills on marriage and non-union of Church and State through. The session of the legislature was only sixty days, counting the Christmas holiday season, etc. The legislators were new and the business was excessive. I cannot blame them nor myself for the failure."

Cuba.—An Episcopalian minister who has labored in Cuba and recently returned to the United States says:

"The Roman priests have debauched and demoralized these people until they hardly know the difference between right and wrong. The sanctity of marriage has been shamefully desecrated and virtue has been robbed. Ruin, spiritually and physically, has been the work of the Roman priests in Cuba.

"Our church is not meeting the issue. The Baptists are succeeding there. They have carried nothing there in tradition and liturgy, but they have met the situation. They bought a sixty-five thousand dollar theatre in the middle of the city and turned it into a church, and now they are sending out missionaries and teachers."

The property referred to in the foregoing statement cost the Home Mission Society about thirteen thousand dollars, and is indeed a beehive of Christian activity. This testimony of what Baptists are doing without tradition and a liturgy is good.

Fruits in China of Mission Work for Chinese in America.

A HISTORICAL sketch of our Chinese Mission in Chicago, prepared by Miss I. E. Pickett, who has long been identified with this mission, shows how the work there has borne fruit in successful Christian service in China. What is true of the work there, is true also of work in many other fields in our own land. Doubtless these instances might be multiplied tenfold were facts to be gathered from all fields. The Chinese Mission, now located at 295 Clark Street, Chicago, has been aided by the American Baptist Home Mission Society since 1891.

Some of the Results of the Work.

Since the organization fifty-nine Chinese have been baptized and united with the Baptist churches of the city, and twenty-one by letter. Two of them were baptized at the First Baptist Church on Dec. 30 last. Many have united with churches of other denominations. Hundreds have passed through the school and received religious impressions. During the four years' service of our last missionary, ten were baptized, among them one woman, a cause for special rejoicing. Of the eighty who have united with Baptist churches, only fifteen are now in the city. Eight of the members of the First Baptist Church are now in China. During the wave of persecution in connection with the Boxer outbreak, Dr. Graves writes that the Christian Chinese have stood firm. One extremely important result of the work in Chicago and other cities in this country is the influence it has on the work in China. Missionaries in Canton province say that many homes are opened to them because of the work in America. This result has often come about through the influence of men who have passed through our schools who did not themselves profess Christianity, but were still so favorably impressed as to show friendliness to the cause among their own people after returning to China. Again, some of the best native workers there were converted in the missions here. Thus both home and foreign mission work is carried on at once in our school, and as a help in the vast and peculiarly difficult task of giving the gospel to China, God has put a peculiarly efficient agency into the hands of the Baptists of Chicago. This influence has been felt also in the Chinese Y. M. C. A. of this country, and in the support of the Chinese Christian schools and the publication of Christian literature in China.

Individual Cases of Interest.

(1) Loo Lin—A teacher calling on a sick man met this man and invited him to our mission. He was interested from the first, was converted and was baptized by Dr. Lawrence. Later he went to New York. Every report from him tells of continued interest. In 1898, when in China, he wrote: "I am very glad to see my mother and friends; they are glad to see me, too, so I have a good opportunity to tell them about Jesus. Some are very glad to hear about the true God, because in my country no missionary has been there until I went home. I believe the Lord sent me. I am studying in Dr. Graves' class, and we go out to preach every evening in the missions. I go sometimes to the country to preach. Four young men were baptized last Sunday."

(2) Mark Cheung—Baptized by Dr. Henson in 1889, when in Rockford. Was used to interest friends there, who for three years gave five dollars per month to help support a preacher in Hong Kong. When in Englewood friends were interested, and later helped him to study while in China in Dr. Graves' class, and for four years he worked in Canton and in the country with Mr. Greene. His wife and a cousin were converted and baptized while he was at home, and since his return for two years, with assistance from others, he helped to pay rent and support a preacher near his home. Six were baptized there last year.

(3) Moy Gom—Baptized in 1891. Is studying medicine in the Christian hospital in Canton, China. He and Wing Don have been helping to secure a place for a Christian chapel near their village. Wing Don is teaching a boys' school. (These are two of the men who refused to pay money before they left for China for idol worship at Rose Hill.) The other brother, Lung Don, baptized in 1895, has just returned, and was at communion last Sunday.

(4) Yeep Kwi Cho—Whose attention was attracted by meeting some of the members of the First Baptist Church returning from communion, and asked about why they went there to church. They explained, and asked him to come to the mission and learn of the Doctrine. He consented if

they would call for him, which one of them did. He was converted and baptized in 1897. He had been in this country for twenty years and this was the first time he had ever heard the gospel. He always came to evening service. When at home he sent his oldest boy to the Academy at Canton, had the idols removed from his home, and, we believe, shows evidence of being truly converted. He is now in California.

(5) Moy Ni — Who lost his arm in a railroad accident in Englewood, was led by kind treatment of our missionary to the Mission, and after study of the Scriptures was converted and baptized in 1899. He has met with much persecution since his return to China, but has been to Canton to see Dr. Graves, and identify himself with the church there.

(6) Yuen Fook — Baptized in 1896; wrote September last from his own home: "Since I returned I have made my home a meeting place, and have service every evening from seven to nine. But so many hate our Christians. Pray God to send the Holy Spirit to change their hearts. I will take my wife to Canton to be baptized when I go." We heard from Mrs. Lee Tsai Leong's sister, who lives near his home, and at whose house the Bible woman stays when in that part of the country, that his wife had been converted and wanted to be baptized, but his father would not allow it.

By request of one of our members, Tsai Leong was invited to call at a laundry where two men wanted to hear the Doctrine. Later both were converted and baptized in 1899.

(7) Moy Ying — Has just gone to a village — his home — where Miss White was stoned when she tried to go there with a Bible woman a few years ago.

These are only a few of those whom we believe God has called during the twenty-three years of this school. The record is on high. It is manifestly impossible fully and satisfactorily in words to give the results of this any more than of any other spiritual work.

CHINESE MERCHANT IN SAN FRANCISCO.

Trust.

ALTHOUGH to-day I walk in tedious ways,
To-day His staff is turned into a rod,
Yet will I wait for Him the appointed days,
And stay upon my God.

—*Christina Rossetti.*

Our American Chinese Missions.

THE missions to the Chinese, under the auspices of the American Baptist Home Mission Society, are as follows: In New York City, one; in Chicago, one; in Montana, at Butte City, one; in Washington, at Spokane and Seattle, two; in Oregon, at Portland, one; in California, at San Francisco, Oakland and Sacramento, Fresno, Los Angeles and Santa Monica, six; a total of twelve stations. The Woman's American Baptist Home Mission Society cooperates in the support of laborers at some of these stations, and the Women's Baptist Home Mission Society supports several at other stations. Last year twenty-four baptisms of Chinese were reported. The converts generally unite with American churches. It is best for them to be under the care of American friends; moreover, they are not usually sufficiently acquainted with church methods to assume the responsibilities of management. But in San Francisco there is a Chinese Baptist church which reports eighty-eight members, and under capable and experienced Chinese pastors, has conducted its own affairs, under the supervision, however, of representatives of the Society.

Aside from the foregoing named work, much is being done by churches in all parts of the country, generally in connection with their Sunday school work. A few years ago, Rev. S. L. Baldwin, D. D., president of the Chinese Sabbath School Association, obtained statistics of the work done by all denominations and churches in the United States, for the Chinese, showing the whole number of mission schools and stations to be 271; the number of Chinese churches, 10; the number of Christian Chinese in America, 1,931. The number of schools under Baptist auspices was sixty-nine; under Presbyterian, fifty-eight; under Congregational, forty-seven; under Methodist, thirty-nine; under Protestant Episcopal, sixteen; and a few others under the auspices of other bodies; while there were twenty-nine undenominational schools. It is probable that there is no marked change in these figures now.

Missions to the Chinese in America and in China.

If large expenditures and protracted efforts for the conversion of the Chinese in China are not only justified but

imperatively demanded in fulfilment of the Great Commission, certainly similar expenditure and labor are called for among the Chinese in America. Though immediate results may not be all we could wish either there or here, we may not question the ultimate result. There is encouragement in many ways for unabated effort for their evangelization. Temporary reverses should not produce discouragement. All missionary societies at work in China propose to press their work with renewed vigor when the troubles there shall have ended. And who can doubt but that God will make the wrath of man to praise Him, even in China?

We may note what has been accomplished there by the various missionary societies. Fifty-three organizations have their representatives in China, maintaining there a missionary force of 2,458; of whom 967 belong to American Societies, 625 to British organizations, 140 to Continental organizations, and 780 to international societies. A native contingent of 5,071 Christian men and women make an entire missionary force of 7,529.

The American Board, which began work in China in 1830, reports 3,740 communicants; the American Baptist Missionary Union, which began in 1834, reports 2,238 members of Baptist churches; the Protestant Episcopal Board, which began in 1835, reports 1,134; the Presbyterian Board (North), which began in 1838, reports 8,317; the Methodist Episcopal Church (North), which began in 1842, reports 20,326. Other American organizations have a small membership; the whole number of communicants in churches under the auspices of American societies being 40,027. British societies report 29,644; Continental societies, 3,997; others, 7,147. The total (deducting some counted twice), is 80,869. These are the figures given by Harlan P. Beach in his work entitled, "Dawn on the Hills of T'ang," published in 1899. Speakers at the Ecumenical Conference gave the present number of Chinese Christians at about 100,000.

BOOKER WASHINGTON, in simple and pathetic utterance has thus put the work that Lincoln did for black and white:

"You ask one whom the great emancipator found a piece of property and left an American citizen to speak of Abraham Lincoln! My first acquaintance with our hero and benefactor is this: Night after night, before the dawn of day, on an old slave plantation in Virginia, I recall the form of my sainted mother, bending over a batch of rags that enveloped my body, on a dirt floor, breathing a fervent prayer to heaven that 'Marsa Lincoln' might succeed, and that one day she and I might be free. Be it far from me to revive the bitter memories of the past, nor would I narrow the work of Abraham Lincoln to the black race of this country; rather would I call him the emancipator of America — the liberator of the white man North and of the white man South; the one who, in unshackling the chains of the negro, has turned loose the enslaved forces of nature in the South and has knit all sections of our country together by the indissoluble bonds of commerce."

Reconstructed China.

ANOTHER part of these forces (for the reconstruction of China) belongs to Western Protestant Christendom. In Western lands, through many generations, not without fire and flood, and sometimes tears and blood, God has been elaborating in human consciousness through human ministers such a conception of the everlasting Gospel and such purification of faith as must tend to uplift the submerged millions of the heathen world.

The churches of Christendom are the custodians of these truths. And now, with this outfit of saving doctrine, this maturity of experience, this solidity of fibre, this accumulation of resources, material, mental, moral and spiritual, with the riches of the world at their feet, and with their hands on the throttle-valve of all power in heaven and on earth, by means of prayer and promise, the churches are called upon to begin this spiritual conquest of that great empire.

A part of these forces is found in the missionary body. In China there has been the spying out of the land, then the exploitation, then the opening of the five ports, then treaty recognition of religious liberty, then travelling by passport, then inland right of residence, and now the whole empire is open. At first a single pioneer, Robert Morrison, then two and three, then a score, then a hundred, then a thousand, and now God's army of conquest numbers two thousand eight hundred missionaries and "more to follow." Among them, men and women, are scholars, thinkers, linguists, literary celebrities, physicians, surgeons, diplomats, senior wranglers, and college valedictorians, representing the best brain and training of Western universities, and the ripest grace of Western Christendom, all there with a purpose, all swayed with a common aim, all submissive to one invisible hand — the Captain of the Lord's hosts, the Lord of Lords, and the King of Kings.

REV. WILLIAM ASHMORE, D. D.

Chinese Ancestral Worship.

"THE basis of Chinese ancestral worship is found in the belief that a man possesses three souls, which after death reside in the ancestral tablet, in the tomb, and in Hades respectively. These souls have the same needs after death as before, the satisfaction of which rests with survivors, especially the eldest son of the deceased. To satisfy these needs, clothing, household articles, money, etc., made of paper, must be transmitted to the spirit-world through fire, thus becoming invisible and so suited to invisible spirits, while food can be immediately partaken in its essence by the spirits. The government of the lower world is the counterpart of that in China, and officials of Hades are open to bribery and look upon the outward appearance, just as in earthly ya-mêns. This not only calls for much paper money, but also for the assistance of a corrupt horde of priests who mercilessly fleece survivors. The system presupposes that disembodied spirits are more powerful than in life, and if their wants are not fully supplied they can, and probably will, bring varied calamities upon their posterity. Fear thus becomes the all-powerful spur to filial piety toward dead ancestors." — *From "Dawn on the Hills of T'ang," by Harlan P. Beach.*

The Frontier Town.

OCCASIONALLY one sees the statement that there is no longer any frontier within the United States, and that therefore that strange, wild, lawless, and godless phase of life has disappeared. The trouble with the statement is that it is not true; there are yet many "Black Rocks" this side of the border.

I recently preached in a town of from four to five hundred, situated about thirty miles from the railroad, a mining camp, and that sermon was the first they had heard in nearly a year. The congregation was four-fifths men, old-timers, miners, prospectors, cowboys, and loafers, with a few merchants. The spirit that made this a wild frontier town thirty years ago persists in the people. It was manifested on the occasion of another visit, when the people wanted to celebrate a little on their own account; there were close to one hundred guns and revolvers barking and snapping as fast as they could go. This was "having a little fun;" but some of these same guns have been called into earnest business at other times. The whooping cowboy, the boy who is "trying hard to be a bad man," the gun-drawing miner, the trapper and hunter, the adventurer, you can find them in almost any of these smaller towns, and find them to be much more interesting than in the novel. They are not all bad; none of them are wholly bad. I count many of them among my best friends.

But buckskin shirts and Colt's revolvers do not make a frontier town. It may lack these and yet be lawless and godless. The life of the people makes the character of the town, and the life of the majority in these places is filled with the mine, the saloon, the gaming-table, and the dance-hall, wholly filled, but never satisfied. It is not altogether that they prefer so to live. Many of them come from the best of Eastern homes; many of them break away and set up homes in these camps that are like lilies in a swamp. The frontier spirit persists in these older camps because it has never been opposed. It is the spirit of lawlessness, of feeling that you are on the edge of things, where it does not much matter what you do; the spirit expressed in the saying, "Everything goes in Montana." It is a spirit which has become negative to God and the good, and positive to liquor, license, and lust. And this spirit rules the camp, determines the destiny of its people, because it is seldom disturbed, scarce ever heartily resisted, never deserts its post, closes its doors, nor ceases to make itself heard and felt. It is working right on the spot while the forces of good are praying and watching — a long ways off. It saturates the community, as the missionary feels when he must climb over drunken men to get to his "hotel" room; must drag his driver out of "The Old Timers" saloon, and the local "boss of the gospel works" out of a "quiet little game with the boys."

The cause of God must get into these towns, not by tracts but by messengers, and not by messengers whose visits resemble those of angels for two main reasons — because they are few and far between and because they seldom get down to earth. The occasional visit of the preacher is better than none at all, but not much. These camps are camps of souls. They are more than interesting data for stories; they are those for whom Christ died. The need is for men who will live right with these people, love them, and then lead them; men who shall become nuclei of the active, aggressive forces for good. In most places single men can rough it, men of sound sense, men whose hearts are right with them in their work and not floating around some distant city church. Some years in a camp will pay; you would get nearer to men than anywhere else. It would prove the best post-graduate work a man could possibly do in practical anthropology, for here you may find the true man within man. Best of all, you can pick up the finest gold for Christ; you can do the true work of the ministry, bringing God's glad news to the hearts of men and His kingdom to their lives, and the only competition you will have will be that of the devil. *Wanted:* Men with the spirit of Christ, the love of men supreme in them, to come to these camps, and the men and women who cannot come to send those who can. Do not think that all Montana is wild and lawless; but, on the other hand, do not think that the frontier, the firing line, is no more, and that, therefore, the sinews of war are no longer needed.

Dillon, Mont. HENRY F. COPE.

Breaking Away From Romanism.

WHILE riding recently through the country on an electric car, I was accosted by one of the passengers, an intelligent business man in appearance, with the remark: "You speak French, I believe, for I heard you once preach in an out-door service in L——; I am French myself." "Well," I replied, "what did you think of the doctrine I preached?" "I don't object to it," he said. "If I chose any religion that would be my choice. But my religion is business; I was brought up a Roman Catholic, but I haven't been to that church for over seven years. The last time I went the priest made a most outrageous attack upon Protestants, declaring that they were unfit to be associated with, and that they were all going to the devil, to whom they belonged. Now, I had been to school with Protestants and had friends and acquaintances among them. I couldn't stand it, and said to my mother that it was a big lie and that I wouldn't listen to such talk, and took my hat and went out and have not put my foot inside a Catholic church since." "Do you go to any church?" I asked. "Sometimes I drop into a Protestant church. My wife is still a Catholic, and my father-in-law, who usually comes to spend the holidays with me, leaves nothing undone, along with my wife, to bring me back to the church. I expect him week after next, but I am ready for him."

I found that he had some knowledge of the Bible. I preached the gospel to him the rest of our trip together, and it was a sermon three miles long. I happened to have some tracts just adapted to his case. He gave me his address in Cambridge, and an invitation to call and see him. I shall follow up this case, that seemed full of hopefulness, and revealed in an interesting light that certain work of breaking away from the Romish system of our French citizens, but only to be stranded in infidelity, unless the gospel comes in to win their hearts.

Providence, R. I. REV. J. N. WILLIAMS.

OUR YOUNG PEOPLE

CONDUCTED BY ANNA SARGENT HUNT.

The Lady of the Lily Feet.

AS the daintily bound book with its still more dainty title came to our hand, we were reminded of a visit we made to Chinatown, N. Y., several years ago; and it seemed but a part of that experience as we settled down to a careful reading of this fascinating book to step into the third story room, made scrupulously neat by the hand of Mee Lee, the Chinese servant girl.

We take note of "the lace curtains, white and gleaming in their starched stiffness, the queer paper roses ornamenting the brass chandeliers, the table spread with a fine array of Chinese confections, preserved fish, sugared nuts, and raisins, with the finest oranges California can produce, the fresh offerings before the household god on the altar fastened to the wall, while over in the restaurant a savory meal of rice, pigs' feet and Chinese vegetables cooked with chopped meat and fish, is being made ready. Mee Lee herself wears a gorgeous jacket of purple silk trimmed with blue, and her feet are shod with a new pair of the round soled slippers, which in Chinatown are considered so genteel."

Why all these preparations? A new mistress is coming to the household. True, two others have been there before, but the last has been sent back to China by a recent steamer, and now as the sun is getting low, the clatter far down the street tells of the expected arrival. The carriage door opens, and Young Sing, in his gorgeous green silk jacket, alights. His new bride, a slender, shrinking figure, clad in dark silk, her face hidden by the red shawl thrown over her head, steps slowly and with difficulty out to the pavement. Mee Lee, in a tone expressing surprise and delight, exclaims: "Oh, she got de lily feet! She got de lily feet!" From the head of the stairs she watches Young Sing striding on ahead, taking no note of the labored steps of the tiny bound feet that follow him.

Disappointed in his new wife, whom he had purchased at large cost through a go-between in Hong Kong, the haughty gambler, Young Sing, had no thought or look of tenderness. He had supposed she was but seventeen, and he had wanted a young wife; that she was twenty-three at least was something which even in spite of her beauty he could not overlook, and our heart aches for the little stranger, who had not once raised her eyes, or looked upon the face of her bridegroom, when without any kindly word of greeting, he took his way down the stairs and over to his "Company's" store. The new mistress spoke a dialect entirely foreign to that of the women who crowded about her, but when Mee Lee in the broken English which the new comer had learned on shipboard, had questioned her as to her name, whence she came, and had reverently taken into her hand, like a doll's foot, the tiny stump, scarcely three inches long, she put it down very gently and brought her food. Close friends they were until that day, when against her will, Mee Lee, having gone through the betrothal supper, the week of seclusion following, "donned her wedding dress, the red robe of beauty and good fortune, threw over her head the embroidered red silk bridal veil, and bade her mistress good-by with a sob of genuine pain at parting, and went forth in the carriage to her husband's home in another street."

But poor Ah Ling! Remarkable above all others in Chinatown, on account of her beauty, her exceptionally small feet, and her exquisite needlework, earning her cost and far more to her husband, by sewing the slender cords which form both the button and buttonholes on the Chinese jackets, hobbling about her household duties on the tiny bound feet, she was not pleasing to Young Sing. Chinese custom kept her always on her own floor in the tenement, scarcely daring to look down from her window, and never allowing her to step out into the pure air or blessed sunshine. She had been sold from hand to hand, until her gentle heart was crushed well nigh to breaking with its woe. She now felt that some calamity was surely coming upon her, and she tried very hard to appease her own special deity, Ah Nye, the goddess of mercy she had brought from China. She set before her tempting bits of fish and rice, she burned the joss sticks incessantly, but no help came, and heavily fell the blow. Her husband brought to her a man of vicious and hardened face. Her pleadings availed nothing — "Oh, no sell Ah Ling, Young Sing! No sellee me!" — and she was plunged into the misery and degradation of Vallejo Street, the place of which one scarcely dares to think for very loathing of its evils. . . . On Mee Lee's ears fall the tidings of her friend's wretchedness, and through her efforts the strong arm of the law bears her away from her maddened pursuers, and places her safely within the sheltering care of the Mission house. Here went up her grateful thanks to the "Jesus-God who loves the China woman," for her deliverance.

Subsequent chapters tell of "Mee Lee's great happiness," of "the wedding bells that rang for Ah Lon," and much more. We gladly commend to all this little book, issued by the Publication Society, Helen S. Clark, author (price, 50 cents), in the hope that it may show to its readers the great need of mission work among the Chinese of America.

Our Little Folks.

A Spring Song.

"THE brook is brimmed with melted snow,
The maple sap is running,
And on the highest elm a crow
His coal-black wings is sunning.
A close green bud the Mayflower lies
Upon its mossy pillow;
And sweet and low the south wind blows,
And through the brown fields calling goes,
'Come, Pussy! Pussy Willow!
Within your close brown wrapper stir;
Come out and show your silver fur,
Come, Pussy! Pussy Willow!'

"Soon red will bud the maple trees,
The bluebirds will be singing,
And yellow tassels in the breeze
Be from the poplars swinging;
And rosy will the Mayflower lie
Upon its mossy pillow;
But you must come the first of all —
'Come, Pussy!' is the south wind's call —
'Come, Pussy! Pussy Willow!'
A fairy gift to children dear,
The downy firstling of the year —
'Come, Pussy! Pussy Willow!'"

Joy Come, Ah Fay, and Tai Mun.

WE hope that a lot of our little folks will ask their parents to get the book we have spoken about on another page, "The Lady of the Lily Feet." It is very sad that in our own country there is so much sorrow and so many darkened lives. We read of the binding of the feet of the little Chinese girls in China, often at the age of four years. It is a very cruel thing, but it gives the women what are called the "beautiful feet," and helps to make them fine ladies, so it is said. Perhaps we think this has never been done in America. It has often been tried, and we fear sometimes done, but our laws do not permit it, and they hinder and punish whenever possible. When we can teach the Chinese about Jesus so they will understand, they will not want to do such wicked things as to sell their wives and children, and to make the tiny bound feet which cause so much distress.

Three chapters of the book mentioned are about the children whose names are at the head of this article.

Joy Come (or Joi Kum in Chinese) "had the biggest, roundest black eyes in Chinatown; they were like dancing sunlight on the rippling water. Her little red lips smiled as incessantly as her great black eyes, for her temper was usually as sunny as her face." Joy Come loved the sunshine and the flowers, and could not bear to be shut indoors, as is the Chinese custom. Would it not have been sad if this little girl had been made to suffer as so many others have done by having her feet crippled? Miss Clark, who was once our missionary teacher, tells us how she was saved and became a delight to those who brought her to the Mission kindergarten.

Ah Fay was a laundry boy. He became an earnest Christian at the Mission, and learned to pray to the "Jesus God." He would have been glad to go to China as a missionary, but he was much persecuted and his life was short. When friends told him they would pray he might get well, he shook his head, saying:

"No get well any more. Go home Jesus' house much better. Me so glad."

We have had the laundry boys in our Sunday school class, and have come to be very much interested in them.

Tai Mun, abused by her hard-hearted mistress, listens to the singing in the "doke shee" (mission school) near by:

"Calling to thee, calling to thee,
Jesus is calling, come unto me."

She thought this was the "doke shee" God speaking to her. She could not worship the Chinese gods she saw about her. Kind-hearted people lifted her out of her miserable surroundings, and she became a lovely, gentle child, with our blessed Jesus for her very best friend. This little book has many sad pictures, but it shows us how much we ought to pray for and give to the Chinese Mission work in our own country.

The Golden Rule in China.

THIS pretty little story is told of a spelling-class in China. The youngest of the children had, by hard study, contrived to keep his place so long that he seemed to claim it by right of possession. Growing self-confident, he missed a word, which was immediately spelled by the boy standing next to him. The face of the victor expressed the triumph he felt, yet he made no move toward taking the place, and when urged to do so firmly refused, saying, "No, me not go; me not make Ah Fun's heart solly."

That little act implied great self-denial, yet it was done so thoughtfully and kindly that spontaneously from several lips came the quick remark: "He do all same as Jesus' Golden Rule." — *The Gleaner.*

A Morning Prayer.

(Written by Dr. A. Judson for his children.)

My waking thoughts I raise to Thee,
Who through the night hast guarded me;
Keep me this day from every ill,
And help me, Lord, to do Thy will!

A Chinese Custom.

THE Chinese do not talk much when eating, and all that is said usually refers to the food. You must praise everything, say how well it is cooked, how much it must have cost, and so on, while they keep urging you to eat more, and sometimes helping you in spite of your protestations. They eat far more than we can at a meal, and so think that we do not like the food or something. When you have finished, you lay down your chop-sticks and make some remark, as, "Please don't hurry," "I have eaten fast," "Eat more," etc. Then at the end tea comes in, which consists of some green leaves placed in a cup which has a little cover to it but no handle.—*Selected.*

Our Goldie.

WE know her name is changed now, but we like to connect it with the sweet baby face of the little Chinese girl whose picture was in the ECHO of March, 1896. It would make one sad if the article in that paper were the last news we had. We read there of the little one, Kum Kwai (Gold Dust it means), whose mother was bought by her husband in China and brought to this country. She did not know how to care for her baby, and the child was often hungry and always dirty.

One day our missionary teacher in Fresno, Cal., was making some calls in the homes of the Chinese, and she found the mother very ill.

GOLDIE, THREE AND A HALF YEARS OLD, IN CHINESE COSTUME.

Miss Stein got the parents to consent to her taking the child to the Mission house, and she soon became a clean, healthy, happy little girl, whom they called "Goldie." One day her father came and took her away to San Francisco, although she was afraid of him, and clung to her kind friends, who begged that they might keep her. After a few months Miss Stein went to see her in one of the poorest quarters in Chinatown, and found her filthy and ragged, her bright baby ways forgotten, and her face very sad. The father said he could not give her up, because when she was a mite of a baby he had pawned her to a Chinaman for $300, and when little Goldie was old enough this man would come and take her.

Of course, this made Miss Stein very sorrowful, but she could only wait and pray earnestly, and try in some way to save her. In the ECHOES of November, 1897, we find that the child had been given to the kind lady who loved her so dearly, and she is now learning the sweet story of Jesus' love, and we hope she will one day be able to win many of her people to the Saviour. Mrs. Reynolds has seen her, and allows us to print a letter recently received, to which she signs the name by which she is now known.

FRESNO, CAL., FEB. 22, 1901.

DEAR AUNT MARY: I would be glad to see you. I am going to school. This is Washington's day, and I have a holiday. I have a sore throat, too. Did you send me a valentine? Somebody sent me a pretty one. Miss Stein says it was not you because the postmark is not Boston. Perhaps another Aunt Mary sent it. Next Thursday, the 28th, I will be seven years old. I send my love to you and all of my friends. GRACE JOY LEWIS.

Ways of Raising Missionary Money.

Life and Light suggests the following:

1. By the investment plan. Give the children a certain sum to invest in any way they choose.
2. By collections in mite boxes, and with collection cards.
3. By collections and freewill offerings at meetings.
4. By membership fees and fines.
5. By birthday and thank offerings. (We have heard of several societies that have adopted the birthday box as a regular feature of their meetings.)
6. By pledges.
7. By entertainments.
8. By earning the money.

Tea Party.

MAKE use of a side piazza or balcony. Furnish with a number of small tables, Chinese lanterns, colored banners, and bright hangings of various kinds. Place growing plants in as great profusion as possible. Dress in Chinese costume. Serve mandarin oranges, preserved ginger, and tea in small China cups. — *Exchange.*

AMERICAN COSTUME.

A BRIGHT band, the members of which made several dollars on pot plants last year, is again going to try flower-raising. They will also try bed plants, such as pansies, sweet peas, and nasturtiums. — *Ex.*

Just Suppose.

"If every boy and every girl,
Arising with the sun,
Should plan this day to do alone
The good deeds to be done —

"Should scatter smiles and kindly words,
Strong, helpful hands should lend,
And to each other's wants and cries
Attentive ears should lend —

"How many homes would sunny be
Which now are filled with care!
And joyous, smiling faces, too,
Would greet us everywhere."